

# The Right

institutio of baptisme set forth  
by the Reuered fether in Christ, Hermant  
Archibysshop of Coleyne, Wherunto is  
also annexed a godlye treatysse of Matri-  
monye compyled by the famous Clerke  
and faythfull Euangelyst Wolfgangus  
Musculus no lese fruteful the ne-  
cessary for all godly ministers  
of Christes Churche transla-  
ted by the vnyprofitable  
seruaunt of Chyse  
Richard Ryce.

**M**ark. x. **D**

I Suffer the infantes to come unto me and  
forbydde them not for unto such the Kyngdo-  
me of God is due.

**IMPRINTED**

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**Cum Priuilegio ad impri-  
riendum solum.**

how to ride 

**S**f the prophane Authouzg *Oniues*  
(good chyſe Reader) cul-  
de conceyue by a natural  
phantasy that in Jupiters  
fatherſ daus for the Abūz  
daunce of transytorpe thinges / a golden  
woorlde to be inuented ſo plentefull / that  
the earth our commone mother gaue the  
woyllynglye the encrease of her womb /  
wythout mannes induſtrye or trauayle /  
and the multypllication of that with foo-  
lysh fayned verſes / to be imputed vnto  
the Tyrannous and wycked God Jupi-  
ter / both for the commendacion of ſo incō-  
ſtaunt a God / and also for the perpetuall  
memorie of theyz owne Actes and deves. *John. ii.*

Howe moche moze then (good Chyſten  
reader) in these oure dayes / maye we (yf  
we close not oure eies in the bode lenne  
ſhyne) perceiue not a fayned golde woorl-  
de (as the inuentyng Poetes dyd) but a  
woorlde in dede moch moze pretious then  
the gold / pearle or pretious ſtocke / or as mo-  
che as heauen incomparably passeth the  
earth / ſo doth the frute that cometh therto  
of / aboue measure excede all treaſures of  
gold / as moch as the celeſtiall ſonne of  
God ſurmounteth the R̄ana that faileth  
from the cloudes. For Gods ſonne ande  
*Ezaij xxxvij*  
*Jehan. vii.*

*Cods*

Johan. i. Gods woord is all one. But our frute  
Math. xii. that we haue commeth from heauen and  
is Gods woord. Therfore in receyuyng  
it, thou receyuest Gods daulye sonne, the  
true Messiaunger that came from heaué.

Colloſſ. iii. Howe therfore ſeing thou haſt thys ſo e-  
ternall a treaſure embrace it with reueren-  
ce, for thy forfathers tasted not thereof.

So that no be blessed are thine eies and  
Roma. xii. thone eates, þt thou haſt receiueth this hea-  
uenlie treaſure iſt heere. And that thou  
mayſt occupie thy ſelue and be ſlowe thy ri-  
me to Gods glori, thou haſt here a treaſure  
of baptyme þt that Reuerende Father  
the Byſhop of Coleyne one of the Elec-  
tours of the ſacred Empyre copied in la-  
tin and newe ſet forth into Engliſh, to  
thy commod, tye (good chyſten readez).

Math. xxv. ſours, But onelye for as moch as it is a  
thyng ſo necessary for the Ignoraunt and  
also partly to fetche my talent oute of the

Luc. xii. earthe againe and to emploie it to the glo-  
ry of God and vrylytye of chyſtes pooze  
lytle flocke. And i as moch as the matter  
is ſo weyghtye, and had in daylie exerciſe.  
þea the ſponſers ande ſureties beynge ſo  
blynd in thys ſo great a matter, þromys-  
lyng

syng before an Ignoraunt guyde to ans-  
were for the fayn of the Chylde / of the  
which for the moost pacc e they are both  
(the moze pycye yf it pleased God) to seke  
and to learne in this chinge / which ought  
to be leaerned / and to be had in a parfett re- Math. ix.  
dynes. I thought it were (good brother  
mynyster) somewhat to succoure thyne  
Ignorauncye / ande especyal yle that the  
vlearned maye haue wherwith to exer-  
cise them selues in the meane season / that Joha. v.  
in ransackyng this small pice of woozke /  
before hand / they maye with knowledge  
answere for theyz infantes / whan they  
shall with the fauour of theyz Parenches  
be moued to so Chystyan a busines. Un-  
to thys treatyse also haste / hou annexed a  
very Godly / commendable and compen- Ephes. iiiij.  
dyous woozke / no lesse learned the necessary to all the faithfull ministers of Chri-  
stes churche / elucubrate and set forth by  
the famous Cicerck and faithfull euange-  
list / Volkagius Musculus / And nowe  
also for thy profit ande vtylytye (good  
brother in Chyst) both drawen oute of  
latyn into Inglysh / by the vnprouffyable  
seruauit of Iesu Christ Richarde Rice.  
Take the both ad use the to Gods glori- Timoth. i.  
to whome onely / see thou geue the prayse

Amen.

# An exhortation of the Pastor to them that offer the infant in the congrega- tion.



Beloved in Christ  
Jesus we daily hate by the wro-  
ngs of the world, the pride of God and learne by com-  
mon experience as well in life as  
in death, that frō the fall of Adam we are  
conceyued in lyke transgressyon and  
borne

boorne in synne / ande are gyltynge of Gods  
wrath / and condempned for Adams for-  
feitt / except we be deliuered by the death ad  
merytes of the sone of God Iesus Chрист  
our lozde . Seyng then that thys infaut  
by the commone let of nature / is boorne in  
lyke transgressyon / ther is no quessyon /  
but that he nedes is defyled wþ the sa-  
me oxygynall dysease and synne / and is in  
subiection to eternall death and dampna-  
cyon . But God the father (thzough hys  
vnspeakeable pitie ande mercy towardes  
mākinde) sent his sonne to sauе the woþl-  
de . And in that wyll he haue thys infaut  
also saued / which parteneth to the woþl-  
de . For he toke a waye the synnes of all  
the woþlde . And hath deliuered ande sa-  
ued as well the yong Babes / as vs of dis-  
cretyon and yeres / from synne / death / the  
deuell and dampnatiō . The whiche wol-  
de the lytleones to be offred vnto hi / that  
he myght dystribute hys blesyng vnto  
them . Therfore of your Chylyng loue  
and charytye / take this Chylde and bryng  
hym vnto Chylyng . And offer him by your  
godlye Prayers / that of hym / he maye re-  
ceyue remyssyon of his sinnes / ad be trāl-  
lated into the Kyngdome of his grace / de-  
liver-

lyuert from the tyzanny of Sathan/ ad  
be made partaker / ande heye of the eter-  
nall saluacyon. And be ye certeilie assured  
that the lord Jesu Christ will graciously  
accept this woork/ and beneuolence of  
your charptye towardes thys infaunt.  
And gyue eare to your Prayers / because  
he hath so comauded in hys hollye woerde/  
saying/ suffreze the litle ones to come vnto  
me/ for vnto soche belogeth the kyng-  
dome of heaven.

### **C** Interrogations to the Godfathers ande Godmo- thers.

Beleue ye these thynges which are set be-  
foze you by the woord of God to be true/  
as concerning the corruption of oure na-  
ture/ thrrough oxygynall sinne. And of the  
regeneration of rysyng againe in Christe  
Jesu our Lorde/ ande of the eternall fel-  
lowship with God/ which is declared vnto  
vs in the sacred baptisme?

Answere.

### **C** we do surelie beleue it.

Dooye then requyze of a pure hert ande  
of a true faithe this your litle one/ (by you  
offred ande presented vnto Christ/ ) to be  
deliuered from this corruption of natu-  
re/ by

re, by the vertue and merite of Christes  
Passyon, declared in baptyme, ad to be res-  
consiled vnto God, ande to be regenerate  
into a newe and eternall lyfe?

Answeare.

**C** We do hartelie require it.  
Do ye then renounce ande forslake, both  
on your parte and in the infantes name,  
the Deuell and all his wozkes?

Answeare.

**C** We do forslake.  
And the woorld, ande all his concupis-  
cence?

Answeare.

**C** We doo forslake.  
Doo ye beleue in god the fathur, almighty  
tie maker of heauen and Earth?

Answeare.

**C** We doo beleue.  
Doo ye beleue in our lord Iesus Christ  
his onelie sonne the which to redeeme vs,  
was man, suffred, and died, and rose  
agayne. And ascended into heauen ande  
sitteth on the right hand of the fathur. And  
there he ruleth his congregacion by his al-  
mighty power. And shall come againe in  
the ende of the woorld, manifest to all  
men, and there to Judge both the quicke  
and the dead?

Ans-

**A**nswere. *We doo beleue.*

*W*e this faith do ye cōfes our lord Jesus  
Ch̄ist to be as well the Sauiour of this  
little one as he is our Sauiour the whis  
the by his death hath expiate and clesned  
our synnes also ad hath by hys resurzec  
tion recōstid you unto God and Justis  
fyd you ad all your sincē purged throug  
his spirite ad that he wil fully finish his  
godlie Image in you and restoze you to a  
perfect life.

*Answere.*

**A**nswere. *We doo beleue.*

*D*oo ye beleue in the holighoost. The hos  
ly catholike Churche. The communion  
of Sainetes. The forgiuenes of synnes  
The resurzectiō of the flesh ande the life  
everlasting.

**A**nswere. *We do beleue.*

*B*eleue ye by this confessiō the holighoost  
to be as well the teacher of this infaunt  
as of your selues ad that he wilbe a com  
foſt to you bothe ad that ye are the true  
membres of Christe our lordē and his cō  
gregacion and that this babe shalbe take  
as a membre throug Baptisme both of  
Christ ad of the congregatiō in the which  
he shal haue remission of synnes ad a cer  
tayne assurād hope of the resurzectyon of  
the eternall lyfe.

**A**nswere. *I* We doo beleue.

Wherupon we then receue this infac in the fons  
tepne of Baptisme And reke him for the  
true sonne of God a bretcher ad a member  
of Chrysost. And as sonne as he cometh to  
the yeres of discretion (if he chanceth to  
be destitute of hys Parents) (or elles if  
they shalbe negligent in this behalfe) will  
you take charge over hym that he herafter  
let ne the x. commaundementes the xviij  
of belyfe ad the Lxxvij Psalme the true  
meaninge of the Lxxvij commandementes as well at  
home as at the Chappell that i can straight  
from hys tender age he shal understand  
the spouce meaninge of thy mystery of  
Baptisme ande also the benefites givene  
vnto hym in Chrysost. Ande that when  
he is instructe delycetlye in the religion  
of Chrysost that he shal confess the same  
saych manifestly with hys owne mouth  
and voice in the congregacion. And that  
he shal appoynt hys self to the fellewshyppe  
and obediencie bothe towarde God ad the  
congregacion.

**A**nswere. *I* We sayl hartelie.

The delycetelye belived see that ye performe  
the chyng that ye have promyssed here in the  
presence of God ad Christ our sayngout the  
whiche is betwene vs ad before the whole  
congregacion. And that with earnest rauish

And every one of you both Godfathers  
ād Godmothers ād the residue that stād  
by/ confesse assuredlie/ ād knowledge this  
īnfāt/ after this baptisme receiued extre-  
nally/ as the sonne of God. ād accept him  
as the member of Chziste/ vnto whome  
the Angelles shall minister/ do seruyce  
and be in subiecture. Ande doubt not/ but  
what soeuer eyther good or badde/ you or  
any other do to this tēder and weake ba-  
be/ ye do it vnto God and vnio Chzist ou-  
re lorze. Therfoze let no manne thinke  
any labour tedious. But let euery man in  
tyme mete (either as he is of his kinred/  
either as he is boūde in his vocation) ap-  
plie him selfe diligentlie to bringe vp ande  
informe him/ to the lorze/ Godlie and ver-  
tuouſlie/ that in processe of time/ he maie  
kepe all things aright/ that our Sauiour  
Chziste hath cōmaunded vs. It is ther-  
foze your dutie which are geuen/ as Pa-  
rentes/ kynsfolkes/ Spōlers or sureti-  
es/ vnto this Childe/ of God/ that as sone  
as he groweth to any discretion/ he shalbe  
brought vp to some vertuous Scoles/ or  
into the Churche/ that he maye the moze  
fulliye be taught or instruct/ as well in the  
lordes prayer/ the articles of the faith and  
the x. Cōmaundementes/ as in the right  
vse

use of the **Sacrametes**. And that he ma-  
ye clerelie parceilue the free grace and riche  
benefytes of God geue unto him / in his  
baptisme. And that he maie reder accoute  
ad a true reckening of his faith before the  
congregation. And that with his owne  
mouth he maie renounce the Deuell / the  
woozlde and the lustes of the flesh / before  
Chyoste ad the congregation. And that he  
will endeuour him selfe / unto all due obe-  
dience accordinge to his Gospell . And  
that he maye perseuer ande remayne in  
Chyoste our lord / unto the ende . Ande  
dailie encrease in a newe life / as the liuelie  
member of Chyoste. And that in this vine  
(as a fecundious or frutefull braunche)  
he maie beare the plenteous frute of all ver-  
tuous workes / Unto the praise of God /  
and the edyfying of the Congregation.

### **C** Parson.

Name the Chylde.

Godfathers and Godmothers shall ans-  
were and name him.

### **C** Person.

I commaunde all ye euell and noysome  
spirites in the name of our Lorde Iesus  
Chyoste that ye departe from this yonge  
infant and sonne of God. And see that ye  
nether hurte him / nor hinder him of his  
and

and our fathers behalfe.

**C** The Deacon. So be it good lord.

**C** Parson. The lord be with you.

**C** Deacon. And with your spirit also.

**C** Parson. Let us praye.

O almighty and eternall God, the father of our lord Jesus Christ, I call vpon the for this thine infauant and tender babe vnto whome thy congregacion instantlie desyze this sacred signe of baptisme, ad in that thy pitifull and spirituall regeneration. And as thou hast sude. Aske ande ye shall haue seke, and ye shall find, knocke, and it shalbe opened vnto you. Even so distribute vnto this litle one, thy grace ande mercy, as thy congregacion prayeth for it. That he maye obeyne the redempcion of thy sonne, and the inheritance of eternal and blessed life, which thy congregacion faithfully requireth, through the misterie of his baptisme. Ope to hym the doore of thy Kingdome, at the which thy congregacion knocketh for, through Christ our lord. Deacon. So be it good lord.

**D** father almighty God, the whiche in times past through the cloudy by thy ferfull Judgement, destroiedst the wicked world. And for thy tender merciesakes preseruedst the familye of vertuous men.

Let us  
praye.

eight onelie soules. And also diddest i the  
sea ouer vnelinc obstinate Pharo the kin-  
ge of Egypre with his whole armie ad for-  
ce of warre ad sufferedst thine own peo-  
ple the Israelites to passe throughe it oyle  
modde. And in these thigs it was thy plea-  
sure that the lauer of regeneration that is/  
holie baptisme shulde be prefigured ad sig-  
nified. Moreover thou diddest appointe  
the water of Jordane to serue to the bap-  
tisme of Iesus Christ thy sone. And other  
waters beside ad forth to be addicte to the  
submersion and washig of the bodies of  
the congregatio. We beseeche the of thin vn-  
speakable mercy to beholde gratiousslie  
this infant and give unto hi parfet faith/  
and thy blessed holy spirite / that throught  
this sacred floude ther maye periysh and  
be ouerwhelmed in him / what soever fil-  
thines he received by the contagion ad in-  
fectio of Adam. That he (separated oute  
of the nombre of the vngodlic) maye safe-  
lie be preserued in the precincte of the con-  
gregation. And that he maye with a merry  
cheere and seruent spirite sanctifie and ac-  
knowledege continuallie thy holie name.  
And with a constante faith ad sure hope be  
obsequious vnto thy kingdome / wherby  
at length / he maye with all thy faithfull  
people obteynue the euerlastynge promis

of eternall life, through Christ our lord.  
Saiue all. Amen.

### **P**astor.

**N**amis the Chylde.

Receyue the Gospell and the power ther  
of. And hereafter be not a shamed of god,  
of Christe thy Sauour, nor of his holy  
Euangelion / that the strength of Christ  
crucified, maye be thy refuge, assured hos  
pe and porcion in all thinges. The Dea  
con. So be it.

### **P**astor.

The lord be wyth you.

Deacon. And with your spypite also.

### **P**astor.

The wordes of the holie Gospell that fol  
lowe are after the mynde of. S. Marke.  
Deacon. Praises be geuen to God.

### **P**astor.

Giue good attendaunce to the sacred Gos  
pell. Marke the. x. 13. And they broughte  
Children unto Christe that he might tou  
che them. But his disciples reprooued the  
se that brought them. Neuertheles whan  
Jesus sawe it, he was displeased, and sai  
de vnto them. Suffer the Children to co  
me vnto me, and forbydde them not, for  
vnto soche belongeth the Kyngdome of  
God. Verelye I saye vnto you, who soe  
ver

uer receyveth not the Kingdome of God  
as a Childe/he shall not enter therin and  
he toke the vp in his armes/ and laid his  
handes on them/ and blessed them.

### ¶ Deacon.

By the veriu of the holy Gospell all our  
sinnes mought be forgewen vs. All the peo-  
ple shall saye. Amen.

### ¶ Pastor.

Here I shall desyre you with one voice to  
saye the lordes prayer and the articles of  
the faith. Thys beyng done the Pastor  
and the Deacon shall rede these Psalmes  
followynge.

Not vnto vs/o lord/ not vnto vs but  
vnto thy name give praise for thy lovinge  
mercy and faithfulness.

Wherfor shall the heare he saye/ where  
is nowe their God? As for our lord he  
is in heauen he doth what soever it please-  
seth hym.

Praise the Lor de o ye scrauntes. O  
praise the name of the Lorde.

Glorye to the Father/ to the sone/ ad  
to the holyghoooste. et cetera.

Blessed be the name of the Lorde/ fro  
this tyme forth for evermore.

The Lordes name is worthye to be  
prayed/ from the rysing vp of the sonne/

vnto the going downe of the same.

The iorze is highe aboue all heathens  
and his glory aboue the heauens.

Who is lyke vnto the iorze our God?  
that hath his dwellinge so highe, whiche  
humbleth him selfe to beholde that is in  
heauen and earth?

Whiche taketh vp the symple oute of  
the dust, and lifteh the pooze oute of the  
myre.

That he maie sett him among the rich,  
even amog the princes of hys people.

Whiche maketh the barzen woman to  
kepe house, and to be a Joyfull Mother  
of Chylderen.

Glorie be to the father, to the sonne and  
to the holyghoost. et ce.

Prayse the everlasting. Amen.

**P**arson.

I The iorze be wyrth you.

**D**eacon.

I And wyrth your sprite also.

**P**arson.

I Let vs praye.

Almighty and eternall God our hea-  
uenly father, we yelde the euerlastynge  
thakys that thou hast boutchsafed to call  
vs to thys knowledge of thy grace ande  
fayth. Encrease (we hertelie beseeche the)  
this

this faith for ever. And graunt unto this  
infant thy holie spryrite that he(rege-  
rated) maye become the heire of eternall  
saluation the whiche thou hast promised  
to thy holie congregacio[n] as wyl yong as  
old of thy grace and mercy through Christ  
Jesus our lord.

### Deacon.

So be it blissee Lorde.

### Pastor.

This Epistle is .., i.e. the nuse of S. paule. Titus. 5.  
But after that the kyndnes ande loue of  
God our Sauoure to man warde appea-  
red not for the dedes of righteousnes w[hi]ch  
he we wrought but after his mercy he  
saued vs by the fountayne of the newe  
birth and renuynge of the holighoost whiche  
he shedde on vs abounding thowzow Je-  
sus Christe our Sauour that we being  
made righteous by his grace shulde be  
heires of eternall life according to hope.  
This is a true sayinge.

The holighoost that wrote these thin-  
ges in the Apostles hartes graunte that  
they also may be printed earnestly in our  
mindes and woorkes. Hail all. Amen.

Pastor. The lord bewyth you.

Deacon. And wyth your spryrite also.

Pastor. The wordes of the holie Gospell that  
follow are after the minde of S. Math. x. viii.

b ii The

The lord Jesus saith vnto his disciples. Unto me is geuen all power in heauen and earth. Go therfore into all the woorlde and preache the Gospell to every creature / and teache all people / baptisinge them in the name of the Father / and of the Sonne / and of the holly ghoost / teaching them to kepe all thinges that I haue comanded you. Who soeuer belueith and is baptizid / shal be saued / But who soeuer belueith not / shall be condyned. And behold / I will abyde with you still vnto the woerldes ende.

**D**eacon.

By the vertue of the holy Gospell / all our synnes might be forgeuen vs. Saie all Amen.

**P**astor.

The lord be wþþ you.

**D**eacon.

And wþþ your spyppte also.

**P**astor.

Let vs praye.

Almyghtie and mercifull God and father. Thou hast promised vnto Abraham / the father of all belieuers / and in him also / to vs his Children / that thou wylt be a God to vs and our posteritie. Wherefore as thou receiuedst the infantes of the Israelites (thy auncyent People) into grace and fauour /

fauour through the promys/in theyz cire-  
cumcision. And as thy sonne our lord ad-  
moure Jesu Christe permitted mete-  
cifullie/the Chylderen offred/to appzoch  
vnto hym/and blessed them ande telisfied  
thi vnto soche doth apparteine the big-  
dome of heauen. Likewise we praye the  
instaunely/that thou wylt receiue our in-  
fantes vnto the. And regenerate them as  
the newe borne babes. And through the  
misterie of the sprytuall lasser of baptis-  
me/permitt them to enter into the fellow-  
ship of eternall life. Graunt thereloge hea-  
uenlye fathir/that we maye diligentlie of-  
fere a pice herte/requiere soche abundant ry-  
ches of grace/layde before vs in baptisme  
for our littleones. And that we maie know  
we and receiue with a trae fayth this vns-  
corruptible treasures offred vnto vs/  
both in the word and sacrament. And  
that we maye gyue perpetuall praysse and  
glorifie the. Ande reken not vnto him the  
forfait of Adams sinne/spreddde and in-  
graft into him through his parentes. Reis-  
ther yet behold the life of his fureties/these  
Godfathers and Godmothers/nether of  
the purest of all the people. But let the de-  
ath and mervye of thy sonne oure Lorde  
Jesu Christe take place in him. And in  
b iii p ute

pute vnto hi his rightuousnes and obedi-  
dience. Graft him into his deach ande res-  
surrecion. Make him the membre of thy  
bodie. Ande gouerne him that he maye  
be thyne heyt and sonne for euer. Make  
that we maye knowe hym / after this las-  
uer, for thy sonne and the membre of the  
bodie of thy Christe. Graunt that we maye  
ye vertuously nurture and bring him vp  
in thy scare. And that we maie succour hi  
in all thinges corporall and spirituall.  
That throught him thy holie name maye  
be praysed / the Kyngdom of thy soone dis-  
sated and enlarged. Let thy wyll in hym  
be done in earth as it is in heauen. More  
ouer preserue him in prosperitie. Minis-  
ter graciouſtie vnto him the necessaries of  
his lyuyng / and kepe him from all euell  
throught Christ our lord. Saye all harte-  
lie. Amen.

### **C** Pastor.

**S** Name the Childe. **N.**

### **C** Parson.

**S** I baptise the in the name of the father / and  
of the sonne / and of the holighoost. **Amen.**

### **C** Pastor.

**N**ame the Childe. **N.**

### **C** Pastor.

**N.** Take the vrygyc holie immaculate  
vesture /

vesture/whych thou shalt beare before the  
Iudgementseate of our lord Iesus Christ  
that thou mayest haue life euerlastyng ad  
lyue woordē without ende. So be it.

## C Name the Childe. N.

I Pastor.

N. Take this burninge and vnspotted  
candell/ that when thou comest to yeres  
of discretiō/ of a pure and vnfained faith/  
thou mayest shynge and burne in all godlie  
loue/ kypyng the frutes of thy baptyme/  
and obseruynge the commaundementes/  
that when the lordē commeth to the mas-  
triage/ thou mayste mete him with all hys  
blessed sp̄ites in his heauenlie Kingdo-  
me. So be it good lord..

Almyghtie eternall God and fath̄er of  
our lord Iesus Christe which hath rege-  
nerate the with water ad the holighoost/  
and hath remytted all thy synnes/ conti-  
nue the wþth hys grace unto eternall ly-  
fe. Say all Amen.

## C Pastor.

Good Christiāns gyue credypte unto  
these woordēs ande wozke of our Lo-  
rd Iesus Christe/ vpon thy Childe.  
Ande doubtē not/ but that he wyl re-  
ceyue it from thy sacred ministerie/ and  
embrace hym in his mercyfull armes.

b iiiij And

And will graunt vnto hym the blesyng  
of eternall lyfe / and the perpetuall fellowes-  
hip of his Kyngdome . The Lorde ande  
oure Sauour Iesus Chryst  
confyrmē and increase  
fayth in you for e-  
uer . Amen .

The peace of God be alwayes  
wyth you and with the parentes of  
the Chyld / ande make it hys  
faithfull seruaunt .  
Amen .

# ¶ A Right

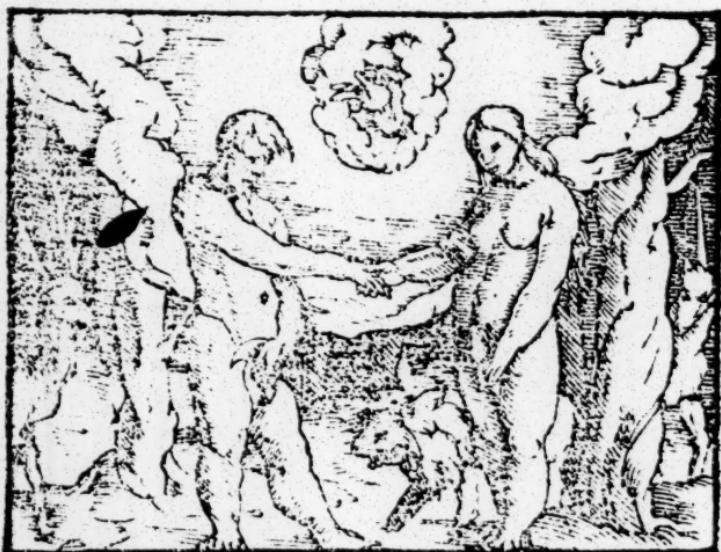
Godlye treatise of Matrimo-  
nye very mete ande necessary for  
all Godlie ministres of Chri-  
stes Churche.

COMPTILED by the famous Cler-  
ke ande faychfull Evangelist Wolfgang-  
ius Musculus. And nowe for the vertu-  
tie, profit and furtherance of all faych-  
full Chyristians, translated out of latyn  
into Englysh by the vnprouerba-  
ble seruaunt of JESUS

Chyrt. Rycharde  
Ryce.

## Hebreus. xiii. ¶

Let wedlocke be had in pycne in all poyntes / and let the Chamber be vndefiled / for whiche keperis ad Aduoutirers God wyll Judge.



¶ as moche as amonge  
all other holie ordinaunces  
instytuted of God / thys  
blessed wedlocke / both as  
concerning the Authour  
place ad cōtinuaunce / hath  
receiued his pycne in the sacred woordes of  
God. Let vs (if the God of micht shall so  
permit) ransacke ande deuoutlie peruse  
what

what this blessed institutio is of it self, ad  
howe purelie esteined of God. Ande  
tha: we maye Chystryanly, wþt Goes  
feare, enter without polluted lippes, into  
soche a notable matter, first, we shall con-  
syder what matrimonie is. Seconda-  
relie, of whome it is. Thyrde, howe  
honest and commendable it is, fourthlie,  
howe proffytalbe it is. Ffifthlye howe ne-  
cessary it is. Ffor all these poyntes doth  
the Scrypþtre very plauylie manifest ad  
open against the abusers therof, to their  
foule shame ande reproche. The carnall  
eye spyeþ not in M̄atrimonie, the thinc-  
ge that is of mostþryce and value therin,  
for in it seeth it nothing, saue the onelye  
copulation of the flesh, betwene the man  
and the wōman, to content the lust of the  
bodie onelie. But he that goeth ande la-  
boureth no farther in thys so holie a bus-  
ynes, shall spye so moche betwene fornic-  
atours ad adulterers. Ffor they also cou-  
ple theyz yþrþy damped flesh to gether.  
Wherfore must it be perpended, what sin-  
guler thing holie wedloke hath of it selfe.  
Wherin it differeth frō fornicatio ad adul-  
t. cie. Wherfore saie, that M̄atrimonie is  
the coiunctio ad coupling of two parsonys,  
that is to saie, one man ad one wōman, into

The di-  
nitie of ma-  
trimonie.

one mete and lausfull flesh and bodye/ ac-  
cording to the ordynaunces and institutio-  
n of God/ indissoluble/ without separacio-  
n/ fast knyt and boude/ of equall auctorite  
and power/ on both parties. Open this  
diffairzon after this sorte. Bretherē the  
firſt poit of this matter/ we ſaid/ was of  
the lausfull coniunction of two bodies in-  
to one flesh/ according to Gods institutio-  
n and ordynaunce. But amōge whoozmō-  
gers is ther a coniunction of two fyliche  
ſunkull bodies/ yet is it neither lauful ni-  
te nor accordançyng to Gods ordynaunce but  
the deuels/ whose mebers they make the  
ſe beſt or as many as mayrie withi the for-  
bidden degrees/ contrarie to Gods wo-  
rde. Also we ſaide in this diffairzon that  
they two must be Joyned and knitt one to  
a other. For the whiche cauſe/ both father  
and mother must be forſaken. So fast  
muste the bonde be. Moreover the knot  
must be unſoluble/ without ſeparacyon.  
For that che God hath coupled/ man  
Math. xix. not ſeparate. For all mariages that are  
made/ are not of Gods fleyning/ but all  
that are right/ he iudicance/ lawfullie ac-  
cording to Gods wo:rdē perfaimed/ are  
of his fleyninge. Ande ſoche mayre no  
man ſeparate/ wythout he wyl deſkreve  
God

**GODS** ordenasice. To conclude they  
must be of equall power and aucoytye.  
For the man hath no power over his owne  
body/ but the woman. Ande likewise  
the woman hath not power of her owne  
bodye/ but the man. But these fourte  
addicions can not serue eyther for adul-  
terers or fornicatours For (as we said)  
they are not lawfully Joyned after gods  
institucion. Neyther maye father ande  
mother be forslaken for soche vngodlye  
coupling. Neyther is the knot so vn-  
lousable wythout separacyon/ but that it  
maye be/ yea/ ought to be separated/ by  
the swerde of correctyon. By elles the  
swerdebearers are lyke to be separated the  
selues from GOD. Neyther is ther  
equall power on bothe partyes/ For the  
wyll of GOD is/ that every man maye  
knowe/ howe to possesse his owne vessell  
in factisicayon and holynes. But whoo-  
zedome is not holynes/ therfore there is  
in whoozedome neyther possesyon nor  
equall power. AND for these twoo  
poyntes/ for as moche as they maye not  
have Matrimonye loose at thyz owne  
pleasure/ ande have equall Autocoytye  
on a strompets synkyng and caranous-  
se flesch/ they abhozre pure Matrimonye/

*Exod. xxiiij.*

*i. Test. iiiij.*

and

ande haste them to whooredome. The  
which in womankind seke after nothing  
but a licentious rage of dampnable libes-  
te. In so moche that the ennemys of hos-  
tie wedlocke are so farze past shame ande  
honestye / that for thys onelye cause they  
preferre the filthy concubinatyon of Bas-  
a's vices, and is accepted, rather then  
laufull matrimonye. For here they put as  
waye an whooze / a stinking dounslacke,  
at theyz pleasure. And in honest wedlocke  
a godlye creature / is well conmented /  
wyth a lauful necessary remedye of wife,  
and so to kepe her / ad none other. **i** Therefore  
forze (saith the Apostle) Let every manne  
hauie his wyfe, ande every woman / her  
husband.

**i. Cozin. viij**

**E** Nowe let vs see / who is the  
Aucthour of this godlie orde-  
naunce.

This matter is very playne in the ij. of Genes: s / and also in the xix. of Math. where as God is induced ad brought in / as well to be the consecratour and halo-  
wer of this connubiall ad matrimoniall  
Genes:ij. estate as he is the maker also of mankins  
Math. xix. de. Therfore let the maried esteme them  
selves / to have the same Aucthour ad he-  
ad

ad of their copulacyon(rightly, lawfully  
and Godly Joyned) that they haue to be  
the plasmator and maker both of bodye  
and soule. And let here the contempnors  
of this holy institutyon beware and take  
good advisement, that in despisynge matrys-  
mony, they scoyne not also to their great  
shame and reproche, the Auctour of ou-  
re soules and liues.

## ¶Thyrdelye.

Howe honest and commendable it is.

That is manyfest in the xiij. to  
the hebues in these woodes. Let wed-  
locke be had in price in all pointes, ande  
let the chamber be vndefiled. These thin-  
ges are honest which haue no spot of for-  
fet or synne, but are exercised with vert-  
tue. In wedlocke can ther not be synne,  
in as moche as God is the auctor and  
consecratour therof, without ye will ma-  
ke God the Auctor of synne, the which  
inseytured matrimonye. And also it hath  
vertue annexed vnto it.

Hebr. xlii.

Fyrst, of all lawfull ad constaunt promys.  
Secondly, of mutuall pure ad godly loue.  
Thyrdelye, of the necessary comfort  
of the Man towarde the Womane, ande  
the Womā towarde the Mā. Fourthlye

for

For the preseruation of makide/ with the  
grace and blessing of God. Wherfore it is  
not without a cause spoken of the A post-  
le/ let wedlocke/ be had in pycce amonge  
all men etc.

## Cysthlyc.

So vre protable is.

The proffyt and vtyltye of this state/ is  
three ouers waies to be noted. First that  
through it and by it doth the conservacio  
and generation of mankinde cōsiste. Con-  
cubiners and adulterers/ doo also bringe  
forth Chylderen/ but of this generation/  
let bastardes and whoozemongers reiops-  
ce. Hey ther was it the myll of God/ that  
mankynde shulde be begotte/ throughe  
ordinate whoozedom ad filthyness. The-  
ses also are comforzed/ both with stolen  
bread and clothes/ wyl any man therfore  
graunt that bread and clothyng must be  
gotten wyl theft. Also in that God said.  
Let vs make him an helper/ that maye  
beate hym compayne. This helper is e-  
quall in all porntes as well in generatio  
education and bringing vp of Chylderen/  
as also in conuersation and lyuing to ge-  
ther. But this state is eucl reported of for  
the manyfold care s ad charges that sprig  
ther of/ among the wise of thys woordle.

But

But for the moost these thynges happen  
not for the default of Godly matrimonyn  
but rather of the evell condycyons of the  
parsones coniugate and maryed. But as  
for those charges which come naturally/  
soche they are / that no man can be wythous  
them / except he purpose to live moze like  
a beast / then a man. The thyzde commo-  
dity is (as the Apostle testifyleth) that for  
advoydynge of fornicacyon / let every man  
have his wife / and every woman her hus-  
band. Howe psonfytalbe this is . The des-  
tructyon of the generall wozde with the  
floude / the vnmicerfull death of the **Se-** Roma. 1.  
**D**omites / the plague of the wicked Gétilies /  
and the wonderfull filthy ad wanton ly-  
fe of oure Balaamytes is to open.

### **C**lystlye.

**I** Nowe necessary it is.

That doth not onelye the blesyng of  
our lord / where he sayeth encrease ande  
multylye / but also experyence teach vs.  
Wherby the strengthe ad efficacie of Gods  
woord in oure bodies is declared / wher-  
foze Chyoste sayd vnto hys discipiles. All  
men can not awaie with this sayig. So  
we then seyng that all these psonfytalbe  
parteyne to wedlocke before recyted / and  
nowe also in these oure later daies / so ho-

nestlye bewtified / wyth Chrystes owne  
presence / with what other spyppe are the  
6. Timoth. <sup>iii.</sup> Rounish stocke iedde then with the same  
that the Apostle speacheth of: The whiche  
haue supposid / this state (instituted of  
God holy and honest / profitable and ne-  
cessary / honoured also with Chrystes pre-  
sence) to be plaine sythynnes and haue des-  
nyed it to the mynisters of the Churche /  
as moost oyle and abhominable.

### Interrogations to be made by the parson / vicar or curate of thy brydegome and bryde.

Howe sape you brother. M. are you  
content to take this woman prepared to  
be your helper of God / and to receyue her  
at his haire / as your necessary conforter  
to passe the dayes of your pylgrymage  
in this life / and in hys feare and loue / to  
use her as the membre of Chryste and fellos  
wochirche of euerlastyke. And to loue her  
as your owne flesh and bones / as longe  
as your lyues endure? Let the brydegome  
answere.

Howe sape you Sister. M. Can you  
synd in your haire to loue this man in the  
reuerend frare of God / and to obediē  
hawthym / as the congreagation is unto  
Chrys

Christe! And yf the lord indue you with  
the blessing of pur bodies, that is, the frus-  
te of holie wedlocke, are ye content to bryg-  
them vp in the true feare and woerde of  
God, as long as your lyves endure? Let  
the bryde answere.

### **C** Interrogations of the bry- de gone.

**I** What thinke you the moost mete woorke to  
please God with/in this holpe ordinaunce?

### **C** Answer.

**I** To trust and belye in God, falle in hym.

That is surelie well answereid. **f**or Joh. 6.

Chryſt sayth, This is the woorke of God,  
that ye belyue in hi whom he hath ſent.  
And in this conſtant belyue, God ſhall not  
onelie prepare you a neceſſary liuyng for  
your corruptible bodies, but also meare  
that ſhall endure to life everlaſting, that is,  
his owne flesh and bloud, that ye and your  
childeſen through it may live for euer.

### **C** An other question of In- terrogation.

What is the next poynete neceſſary to be  
ſought for, that our celeſtiall father may  
accept your woorkes that are done i faith,  
out of a pure conſcience?

### **C** Answer.

**I** To ſeke for the Kingdome of heauen.  
c ii Thas

That is well spoken and like a Christen  
man. For Christ sayth. Heke fyſt for the  
Wath. vi. Kingdome of heauen and the rightuous-  
nes of the same, and then hath he promy-  
ſed all thinges besyde forth to be cast vnto vs. And for that cause in oure heauenly  
lie peticioſ: of our pater noster, God hath  
ſett oute that principallie to be asked / as  
the chefe thinge partaininge to a Christen  
man before all other necessaries / as if that  
were obteyned / all were obteined. Ande  
that lacking all thinges wanted. As  
we ſaye. Dure father whiche arte in hea-  
uen halowed be thy name. Thy Kyng-  
dome come.

**C** An other Interrogation.  
What thynde you the thizde pointe mete to  
be exercyſed in thys Godlie ſtate?

**C** Anſwere.

To worke in my vocation. To gett my  
breade in the ſweate of my face. Ande to caſt  
my care to God. And to bring vp my Childdren  
and houſhold in the feare of God.

**C** Pastor.

Brother if thou wilt diligenterlie applie  
thy ſelſe / none ot'herwyſe to do / then  
thou haſt in the face of this assemblie anſ-  
wered / I will auſſure the by the woſde of  
God. That the iuſt man was neuer caſt  
oute of GOD / that wrought after his

com-

commaundemēt/ neither yet his sede bez-  
gyng theyz breade And vpon this God-  
lye confessyon. I beseche oure fathet in  
heauen/ that your faith toward God ma-  
ye encrease / loue betwene you both maye  
procede oute of a pure harte . And that in  
the middest of a croked ande froward na-  
tion/ ye maye shine in a pure conuersaciō/  
bryngyng vp your Chylderēn in the reue-  
rente feare of God . That they maye be  
counted and accepted in the faythfull po-  
steritie of Abraham/ Isaac/ ande Jacob.  
And that you maye see your Childerens  
Chylderēn vnto the thirde ad fourth ge-  
neration. That of Godlie Chylderēn / ye  
maye be made Joyfull Parentes. That  
God oure celestiall fathet maye recei-  
ue our honest request. I praye  
you saye all with me/ the  
lōzdes prayer.  
Finis.



Preue the spretes whether they be of  
God. Then the iii. i. Reg xii. d. Mat viii.

